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WEEKLY REVIEW.

—If the Zenana Mission ladies at Lucknow among whom Khiroda Soonderi, a Bengalee widow, sought that liberty to worship God according to her conscience which she was denied in the house of her uncle, had been guilty of an attempt to carry her off by force from her uncle's house, they could not have been more bitterly denounced by the *Indian Tribune*, than they have been for receiving the fugitive into their house. We are not aware that there is any Fugitive Slave law in this country, forbidding Christian people to open their doors to those who are endeavouring to make their escape from servitude. Perhaps some one will say that there is no such thing as slavery in British India; but let such a one make himself acquainted with the condition of widows in Hindoo houses generally. There are doubtless exceptions; but as a rule the Hindoo widow is in bondage of a very galling kind. She is looked upon as accursed, and to escape from the degradation and cruelty, many commit suicide, and many addict themselves to a life of harlotry. We do not suppose that the *Indian Tribune* would indulge in any special lamentations or denunciations if from some Lucknow Zenana a wretched widow had addicted herself to such a life as that; but it is unmeasured in its bitterness because the doors of the Zenana Mission were not shut against the poor creature that had sought protection there. The case came up for adjudication on the 5th inst. before the Civil Judge, Lucknow. But as the young lady testified her willingness to remain under the protection of her uncle, it was not found necessary to go on with the case. There will be various conjectures as to the means employed to induce her to change her mind. It is evident that the bitterness expressed by the *Indian Tribune*, is felt to a great extent throughout the Native community. The thing is made to appear to them an invasion of their rights, which it certainly is not. Oh for the day when they will understand what true liberty is, and see that the religion which denies it thereby condemns itself.

—At a fire in New Nagpada, last Sunday, Mr. H. Bailey, Supdt. of Police, sustained rather serious injuries by the falling of a wall. He was directing the peons to warn people away from the wall, as there was danger of its falling, when he was suddenly apprised that it was even then falling; he sprang away and though happily not crushed by the wall, some of the material struck him and felled him to the ground. Besides several contusions, his thigh is fractured. He is a man who is highly esteemed by those who know him best, and much sympathy is expressed with him in this trial.

—The man who steals your purse or your clothes or your books, is a thief; but what shall we call the man who robs you of your sleep? There are not many temporal treasures of more worth than this; and to many an invalid, it is the next to life itself. Yet at the time of the Mohurrum, every body that chooses is permitted to rob you of this blessing, night after night. You may if you like occupy yourself during the watches of the night with noticing the interesting variety in the beats of the drum in the different bands that rush through the streets of the city as though they had just taken it by storm; but as for silencing one of them, it is beyond you altogether. The idea of tolerating this tomfoolery, because it chooses to take the name of religion, is preposterous. The taboot frenzies and frolics are as opposed to the Koran as anything can be. In countries where the Koran is best understood, there is a great hostility to any kind of pictorial representation, as though forbidden by the 2nd Commandment. But many of the *taboots* are adorned with images, and the *taboots and punjahs* themselves are treated as sacred things. And a good proportion of those who take part in this festival, are Hindoos, to whom Hassan and Hooseyn are mere names. Why so many myriads of people should lose their rights and be robbed of sleep night after night, because the riff-raff of our streets choose to keep up the Mohurrum in this way, is a mystery to us.—We see it stated that the Police at Nowsara have ordered that no *taboots* should be carried through the streets of that place, perhaps because the Parsees consider it a religious place. But if there, why not here? And a very significant fact is that the Sheeahs and Soonnees are in complete antagonism to each other as regards the event commemorated in the Mohurrum, the former deploring the death of Hassan and Hooseyn as the greatest of calamities, the latter regarding it as the greatest of blessings. By all means, let the Mahomedans be allowed to celebrate the anniversary according to their respective ideas, in different courts and compounds; but let not the peace and safety of the entire community be assaulted by these nocturnal demonstrations in the streets.

—The *Times of India* says that the editor of the *Bombay Guardian* is malicious, is not a man of knowledge or culture, is illiberal and foolish, belonging to a knot of bigots and fools or worse. The particular thing that has led our contemporary to take this cheerful view of our character, is the following remark made by us:

"The confessional places all good Catholics under the influence of the priest, and the priest always insists that all power must be used with reference to the interests of the Romish religion."

The editor of the *Times of India*, being a man of knowledge *and* culture, says, on the contrary, that no Roman Catholic is bound to obey the priest in matters connected with his professional duty, or to use all power with reference to the interests of the Romish religion. Reserving any comments that may be required by this statement, we quote the following as more relevant:

"If Britto was a Roman Catholic, so also was Mr. Roonan. And Mr. Roonan was certainly a better Catholic in every way than the man who stabbed him and sent him to his last account "unhousel'd, disappointed, unanel'd"—a very dreadful thing in Catholic eyes. And as if to ensure that religious sympathy for the victim which it is idly supposed has been given excessively to Britto, Mr. Roonan left two daughters in a Convent, deprived of their sole support."

Our contemporary uses the following singular argument:

"As a matter of fact, when passing sentence, the judge pretty plainly intimated that he did not think the capital sentence would be or ought to be carried out. Addressing the prisoner he said, "*If* the sentence I am now about to pass on you be carried out" ——. That expression woul never have been used had the Judge then thought that Britto would be executed"

To have mastered the art of saying one thing and meaning another, would appear to be a commendable qualification in a judge, in the opinion of our contemporary.

—We have been much grieved to hear of the death of Mrs. Fairbank, wife of the Rev. S. B. Fairbank, of the Am. Mar. Mission, Ahmednuggur. She was one of the daughters of the Rev. Henry Ballantine of the same Mission, deceased, in 1865; after some years spent in America, she married Mr. Fairbank in 1855 and returned with him to India. She was admirably fitted for her particular work, as all will testify who knew her. Her heart was in her work, and she was never happier and no where more at home than when among the Native women of the villages. Her knowledge of the language was about perfect. In school work she was most useful, being an advanced mathematical scholar, and understanding well the art of teaching. Her removal from earth while a gain to herself is a great loss to the Native church. Besides an infant born last week, she leaves a number of children, in this country and in America.

—Baboo Pratap Ch. Moozumdar conducted "divine service" and discoursed on the Letter and Spirit on Thursday last at the Prarthana Somaj Mundir. Papers containing the hymns to be sung were distributed at the doors. These hymns were Christian hymns, though the name of Christ does not occur in them. One was the hymn "I'm but a stranger here, heaven is my home." The second is founded upon the words of our Lord "Come unto me, all ye that labour and are heavy-laden," and the first verse is as follows:

> Art thou weary, art thou languid,
> Art thou sore distrest?
> "Come to me" said One "and coming
> Be at rest."

The third was the well-known hymn "Abide with me," founded on the words addressed to Christ by the disciples at Emmaus. The hymns were sung by a choir of female voices, a young lady presiding at the harmonium.—Passages professing to be from the Scriptures of different nations were read, concluding with 2 Cor. iii. 5-11 which passage became the text of the preacher's address.

—Austria and England have notified the belligerent parties that they will not recognize any treaty of peace contrary to the treaty of Paris, *without their assent thereto*. It is not certain that they will withhold their assent from any treaty that Russia and Turkey may agree upon. The important thing is that the Christian populations of Turkey should no longer be subject to Turkish autocracy or Turkish misrule. Her Majesty, at the opening of Parliament on Thursday, declared that nothing has yet happened to cause England to depart from her neutrality. One more great victory on the part of Russia, and Constantinople will be at her mercy. Is it expected that after having conquered the foe, she will make a treaty relinquishing all her conquests?

—We acknowledge receipt of the United Presbyterian Mission Report of their work in Rajpootana in 1877, which we hope soon to notice.

Words are little things, but they strike hard. We utter them so easily, that we are apt to forget their hidden power. Fitly spoken they act like the sunshine the dew and the fertilizing rain, but when unfitly, like the frost, the hail and devastating tempests.

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—Tillinghast.

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SATURDAY, JANUARY 19, 1878.

THE FALSE BALANCE.

"A FALSE balance is an abomination to the Lord; but a just weight is his delight." Prov. xi. 1. Notice the expressions of approval and disapproval, how strong they are. In fact there are no stronger expressions than these,—*abomination, delight.* Is this the language of One whose greatness removes him from us so that he but feebly feels that which concerns us? Men would persuade themselves that God is such. But they know not God. His profoundest indignation is aroused when man treats his fellow-man unjustly and unkindly. Why then does he not interpose to stop these injuries? He does interfere by his word, telling us that these things are an abomination to him, and that every man shall receive according to his works. On the other hand, the man who in all his dealings with his fellow-men shows that he loves his neighbour as himself, and would no more wrong him than he would himself be wronged, such a man is a delight to the Lord. God finds his happiness in the fidelity of his servants because that fidelity tends to radiate happiness in every direction. Philosophy will have it that God finds his happiness in himself alone; but God is love, and Scripture shows that the Lord taketh pleasure in them that fear him. Men talk loftily about the anthropomorphism of the Bible, as though they had found out some truth very much above this; but it is evident that God's revelation must be truer than man's conjecture. God is not indifferent, for love is not indifferent. If manufacturers and merchants and shop-keepers and brokers and pedlars and wine-dealers and lawyers and doctors and scribes and preachers and editors would receive into their heart this simple revelation of Proverbs xi. 1, what a marvellous and mighty transformation and rectification of society would be witnessed! and what a striking demonstration should we then have of the connection between morality and religion. The truth which it behoves us to keep in mind is that our neighbour is God's offspring, and that God is profoundly interested in him, and is so to speak in alliance with him, in partnership with him, and any disregard of his interests that you may show, God will regard as an assault upon himself. Is the man a bad man? Be it so; God has not yet cast him off; his very badness makes it the more important that you should enter into God's remedial scheme in his behalf, attested by God's long-suffering towards him. God gave his Son to die for every man; this single fact shows the greatness of God's interest in every man, and is an indication of the feeling that God would have you to entertain towards every man. For the sake of your good name, or for the sake of self-respect, you may observe the rules of social honesty, but a good deal more than this is necessary that you may please God. That in fact were only a more refined selfishness.

A false balance is something whereby an unsuspected advantage will accrue to you in every bargain. There are many men who would never dream of using fraudulent scales, who know how to secure unsuspected advantages in their dealings with these neighbours. In all departments of the commerce of life the ingenuity of men is employed in contriving these unsuspected ways of reaping profit. Articles are made to appear what they are not; poor stuff is made to appear good stuff and is sold as such. For a time, this seems to prosper: but in making up the profit and loss account, the merchant would do well to make this entry on the debit side,—abomination in the sight of the Most High. On the other hand, one who loves his neighbour as himself, and in all bargains is mindful of the interests of his neighbour, may fail to make a fortune, may encounter many difficulties, and may be laughed at for his pains; but He who is richer than all, watches his steps with delight and will not be satisfied till he has brought him to dwell where there is fulness of joy and pleasures for evermore. Blessed be ye poor, says Christ to such; woe unto you that are rich, says he to the others.

The false balance is self-preference. The self-seeking man always finds his own claim to be larger than the claims of others. See him when some treasure finds its way to him; when his fields bring forth plentifully, and the want of room in his barns seems to say to him, remember the poor. A man will say, "I am the Lord's and all I have is his;" and all that he gives away to Christ's poor and for Christ's Gospel, is barely a shilling in the pound. Nineteen for himself and one for a lost world. What sort of balances are these? These are not the balances of the sanctuary, the balances of faith.

We close with one or two illustrations. The following notice is of John Foster:

His practical application of the principles of justice and benevolence to the purchase of articles for personal use, was both curious and remarkable. Having purchased a lithograph, one day, he thought, after leaving the store, that he had bought it too cheaply. Retracing his steps he gave the seller an additional shilling. No wonder the dealer remarked, "It isn't often we meet with persons who do that, sir." But he acted conscientiously in all such matters. When buying small wares at his door, he would examine the article, note its ingenuities and ornaments, and then say to his good wife, "Oh, give them a few pence more! See, there's a great deal of work here; it must have taken some time to make."

The *Statesman* imagines a case in which the lawyers are on their trial. The following are extracts:

Mr. Justice Graham.—But do you really contend, Mr. Grissell, that when you paid according to your own admission but 6 pence per foolscap page for all this copying, you were justified in representing its cost in this bill, to have been three times that amount?

Witness.—I wish to explain——

Mr. Justice Graham.—No, I do not want your explanation. You have charged eighteen pence per page in this bill for 345 pages of foolscap copy, in the case Jones vs. Smith, and in your answer to the plaintiffs' interrogatories, you admit that you yourself paid but 6 pence per page for the work. Now I say that is a "fraud." I am sorry to use a term that may seem harsh to you, but I am obliged to speak plainly in the matter.

Witness.—But, my Lord, the charge is strictly in accordance with professional usage, and the plantiffs knew very well what our mode of doing business was.

Mr. Justice Graham.—My mind is made up, Mr. Grissell, so it is needless for you to go on. If this is the professional custom, I am very sorry to hear it, and the sooner it is abandoned the better. (No answer.)

Mr. Justice Graham.—Observe, Mr. Grissell, this charge of 100 guineas "retainer" for your appearing in the case of Tomkins *vs.* Brown; the plaintiffs allege that you took that fee, and never appeared in the case at all.

Witness.—How could I, my Lord? The case was in the Common Pleas, and I was engaged in the Exchequer Court in the case of Smith *vs.* Jenkins.

Mr. Justice Graham.—Did that prevent your returning the fee?

Witness.—We never do that, my Lord; it is contrary to professional usage. It is'nt business.

"Could the Court, said Mr. Williams, even credit the fact that 6s. 8d. was charged in the accounts for opening every letter that the plaintiffs had addressed to the defendants—that counsels' fees for services purely imaginary, and on grounds purely complimentary, were entered to an enormous amount in the accounts; and that they were supposed to be taken out of the category of 'fraud,' on the ground that the etiquette of the profession sanctioned their being made."

Let us look for a moment at this idea that what would be fraud if practised by a single individual, is legitimatized by the common consent of the body to which the individual belongs. Custom sanctifies. Professional usage may be unreasonable, oppressive and arbitrary, but inasmuch as it is professional usage, it must not be spoken against. This state of things is the apotheosis of villainy. Ordinarily a man who keeps a false balance runs a risk of exposure and punishment. The spirit of competition makes your neighbour keep a sharp look out for your malpractices. It is his love of gain against your love of gain. But where the members of a profession or trade combine to use false balances all made on the same pattern, and agree to look upon the man who uses a just balance as a transgressor, then the god of this world has gained one of his greatest victories. We remember being once told by a Native servant who had become a Christian, that he had left off taking his *dustoor*, i. e. commission on purchases, and was in consequence exposed to the wrath of all other servants, and treated by them as a traitor and monster of iniquity. It would appear to be so with the lawyers; we may imagine what a lawyer with a Christian conscience would be exposed to, at their hands. But the difficulty of rowing against the professional current, is simply the measure of the need of such resistance.

DR. FARRAR ON FUTURE LIFE.

DR. FARRAR, canon of Westminster, preached two sermons on *Future Life* in Westminster Abbey, in November last. They are chiefly remarkable for the vehemence and intense bitterness with which he characterizes the views of those who believe that Christ meant 'everlasting punishment' when he said 'everlasting punishment'. It does not seem to have entered his mind that many who hold the commonly-received view have been led to it by a simple and sincere desire to know what God has revealed on the subject. And yet nothing in the world is more true than this. Many men of God, acquainted with the Scriptures in the original tongues, men who show by the whole tenor of their lives that they are led by the Spirit of God, men who are as kindly in their spirit as Dr. Farrar himself, and ever ready to deny themselves that they may help their fellowmen, and who would gladly take the most favourable view possible of the ultimate destiny of their fellow-creatures, find this doctrine taught in the most unequivocal manner in the Bible. To them, the Bible does not more plainly teach that there is a heaven of blessedness for the saved than that there is a hell of woe for the unsaved. And they believe that it is in mercy that God has written the thing in such unequivocal language. God might have poured out the vials of his wrath upon Nineveh, without giving that city any special warning, but in mercy he sent his servant Jonah to tell the Ninevites what he intended to do, and the result was that they repented and turned to the Lord and were pardoned. Every man has it in his power to quench the flames of which our Lord has spoken, so far as he himself is concerned; and any number of sinners can do the same thing, so far as they are concerned; and those who are diligently engaged in notifying sinners of their danger, and urging the Gospel upon their acceptance, are engaged in that very work, of quenching the flames of hell-fire, with reference to those whom they address. Strictly speaking, the flames are unquenchable, but they are not avoidable; and to avoid them is the same as quenching them, so far as any harm to you is concerned.

Dr. Farrar says that reason and conscience and experience are books of God no less than the Scriptures, and must have a direct voice in these decisions. Alas for the authority of God's word, if the reason, conscience and experience of sinners are to have a direct voice in teaching us about matters which the Bible undertakes to teach us about. We do not believe it safe to trust the question of the proper award of sin to the sinner. There is no one so competent to declare the penalty of transgression, as the Lawgiver. And it was because the reason, conscience and experience of sinful man were not to be trusted that the Scriptures were given. "One is your Master, even Christ." It is by means of the sanctifying word that the reason and conscience of the Christian become what God designed them to be. But the Head of every man is Christ, and always will be.

In order to bring additional odium upon those who believe that the doctrine of everlasting punishment is in the Bible, Dr. Farrar brings forward the darkest and most dreadful representations made

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of it, in former ages. When the Christian consents that Christ shall be his Teacher in all things that are the subject of revelation he consents to bear the odium involved therein. But we do not think that Dr. Farrar is furthering the cause of the Gospel by using his eloquence and position to intensify this odium. We are persuaded that there are thousands of spirits of just men made perfect, now before the throne of God, who bless God that he taught his inspired servants to use such plain and awful language concerning the woe of the unsaved, and whose feelings at the thought of being banished from the presence of Him whose name is Love and whose nature is Love, would find appropriate expression only in such language as the prophets and apostles and Christ himself, has used. To those who know the blessedness of being united to God there is no language too strong to express the "hell" of those who have persistently and finally refused the reconciliation offered in Christ. They who are nearest to God have the profoundest views of the misery connected with unrepented sin; and because Christ was nearer than any other, his language was more terrible than that of any of the prophets before him.

We are well aware that human malignity takes a pleasure in consigning one's foes to future torment. So when some murderer is consigned to the gallows he may have personal enemies so evil-minded as to gloat over his execution; but what thinking person would ever attribute the feelings of these enemies to the judge who sentenced the unhappy man? With tears and with a bleeding heart the judge may have pronounced the sentence. And we cannot but think that Dr. Farrar has grievously erred in attributing to human malignity the acceptance of the doctrine which he denounces.

On the text "Are there few that be saved?" he says:

"This passage, gives us the very essence of our Lord's teaching respecting the present and the future. What is the answer of Divine wisdom to the question of the text? Is it some glaring deluge of fire and brimstone for billions of years? Is it in that style in which the coarse terrorism of the Puritan is at one with the coarse terrorism of the Inquisition? No; but it is a refusal to answer. It is a strong warning to the questioner. It is a tacit rebuke to the very question. There is not one word here about an irreversible doom to material torment. The spirit of the answer of our Lord on this occasion is this—'The fate of the souls whom He hath made is in the hands of Him who made them, and not in thine. Enter thou in at the strait gate.'

The reasoning here is very fallacious. The questioner was not asking about the nature of perdition; he wanted to know whether few or many would be saved. Our Lord's reply was virtually this: Many will be unsaved; take care that you be not one of them. Now how would a skeptic be affected by such writing as the above? He would say, Though there is nothing here about the torments of hell, there is elsewhere; indeed only a verse or two further on, Jesus says, "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." This is a part of the reply of Christ to that very questioner. What are we to think of the criticism that talks so eloquently about "the answer of divine wisdom," and only notices one half the answer?

We do not believe that the Bible is commended to skeptical men by this kind of special pleading. Many, we believe, really regard the doctrine of future punishment as a reproach to the Bible. To them we would say, Let the love of God constrain you to yield yourself *fully* to God, and you will then be in a better position to estimate aright what God has said on the subject. The man who prefers his own will to that of God is out of court with regard to the proper penalty of sin. He has no right to any opinion on the subject.

NOTHING worth having is got by sin: nothing worth keeping is lost by holiness.

INTERNATIONAL BIBLE STUDY.

January 20, 1878. *Acts* XXII. 17-30.

READ the whole address. In what language did Paul speak? Why? What was the point to be secured?

They looked upon Paul as a renegade from Judaism, false to the religion of his fathers, and doing his utmost to bring it into contempt, far and wide, by placing Jew and Gentile on one footing, as regards salvation through the Messiah. His object was to show them that he had not acted on his own responsibility; that he had been most zealous for the very views that they entertained; that even after his conversion he was most desirous of labouring among the Jews, in Jerusalem itself; and that nothing less than a direct revelation from Christ, made to him in the temple, would have led him to go to the Gentiles. For all we know, some in the audience may have been impressed with the clear evidence of truth in his words. But the great majority were only the more indignant because such high sanction for the course he had pursued, was claimed by him. They were affected must as Cain was affected when his brother Abel received a manifest token from heaven that his offering was accepted, while his own was rejected. There is nothing in the world that so embitters men as to have thrust upon them the evidence that God accepts those whom they hate. Nothing in Stephen's course so maddened the Jews as the illumination of his face, and his vision of the Son of God at the right hand of God. And it was when the miracles of our Lord showed that he had indeed power on earth to forgive sin that they were most maddened against him. For the higher the testimony brought against us, the more manifest is our sin; and while the desire to establish our own righteousness remains, nothing will irritate more than this divine testimony. Thus we find an explanation of the intense malignity displayed by inquisitors and persecutors; the invincible peace, the joy in the Lord manifested by their victims in the midst of their tortures and in the presence of death, being such an evidence of the favour of God, as could not but smite powerfully on the consciences of the persecutors; and it was to combat this unendurable assault upon their self-righteousness, that they had to summon all the latent ferocity of their nature to the contest. The man that has God on his side will triumph in the end, but the first effect is that all the forces of earth and hell are let loose against him.

"It is not fit that he should live." The maddening thing was that Paul should have received such instructions from the Messiah, in the temple itself. What is there so deeply inracinated as national pride; the pride of the individual is multiplied by the whole number of the community. It is this very national pride that is the greatest barrier of Christianity in India at the present day; and the very evidences of Christianity embitter the people to a surprising degree. How very differently Hindoos are affected towards Mahomedism and towards Christianity; they fear the latter not the former.

"Scourge a man that is a Roman and uncondemned?" Just now he was a Jew; now a Roman. Paul had no objection to avail himself of his civil rights. We may claim the protection of the law when the honour of the Gospel does not require us to eschew it. Paul came to Jerusalem with the expectation of suffering, but when duty did not demand that he should suffer, he availed himself of his rights.

THOUGHTS ON THE GOSPEL OF JOHN.

"As the Father hath life in himself; so hath he given to the Son to have life in himself." v. 26.

One is reminded of Paul's language in Philippians, "He thought it not robbery to be equal with God." He was conscious that in asserting the presence of divine prerogatives in himself, he was not invading those of God. He was in fact seeking the glory of God in all that he said. It was of the highest importance that men should know that Christ was not some mere man of singular excellence or unrivalled endowments, but the manifestation of God. Looking upon him they saw a man, in form and fashion like themselves, compassed about with infirmities, needing food and rest, susceptible of injury, and the fear was lest in declaring the fulness of the deity in him, he should seem to them to be robbing God, invading his rights, demanding the honour that was exclusively His. So he is careful to put the statement of what he is, in such a form as should keep their thoughts directed to the Father. The Son has life in himself, but it is because the Father hath given to him to have it. Nothing could be more distinctively divine than this; nor is it a thing that is communicable to any creature. But God himself was in Christ; therefore in him was life, and the life is the light of men.

"And hath given him authority to execute judgment also, because he is the Son of man." 27.

Here again is essential divinity: for who but God can judge the thoughts, intents and motives of mankind? But why was it fitting that the Son of man should have to do with the judgment of the world? The reference is evidently to the humanity of Christ. Christ's humanity is the standard of right, and the grace of God is freely offered men that they may be conformed to this standard. Jesus was tempted that he might succour them that are tempted. Though he was a son yet learned he obedience by the things which he suffered. Jesus wept. That which fits him to be the Saviour of men, fits him to be their Judge.

"All that are in the graves shall hear his voice and shall come forth." 28.

He has life in himself: he has the power of restoring the dead to life, and will exercise this power in a coming day with reference to all the dead, saved or unsaved. But the hour "now is" when he gives spiritual life to those who are dead in trespasses and sins; even as many as hear the voice of the Son of God. Have we not seen the fulfilment of the one statement, in the conversion of many? have we not ourselves experienced it? Well, we have then a guarantee that the other statement will be fulfilled. Christ has the life of all the dead in himself, and at his word they shall appear again upon the earth, clothed in bodies adapted to the resurrection state.

"I can of mine own self do nothing." 30.

One with the Father, I can do nothing apart from Him.

If I bear witness of myself, my witness is not valid—in a court of law. In another sense it is true; see viii. 14 and also here, in the following verses.

"The works that I do bear witness unto me." 36.

These works are superhuman, are divine. And it was on the ground of their being such that Christ claimed the confidence of men. These are his credentials. Take away their divine character, deny that they are the testimony of God, attribute them to Christ himself as so many are doing in these days, and he sinks from the Plenipotentiary of God to an impostor; there is no middle place. He spurns the homage of those who see in him only the best of men, and seek to exalt humanity in him.

Epitome of News.

SATURDAY, JANUARY 12.

—"*Times of India*: "It appears that there is a "ring" composed of some half dozen individuals, who represent themselves at Native Courts as persons possessing great influence with high officials, and able consequently to put things going at all wrong back into the right groove. We are positively assured that quite recently such representations had the effect of inducing one to whom they were made, to pay over the sum of one lakh of rupees on the understanding that the money would procure the reinstatement in all honour of a person at present unfortunately under a cloud. When the money changed hands it was divided. One person took Rs. 75,000 for his share, and the rest tried to divide the balance equitably, but failed in the attempt."

"The *Indian Mirror*, which has reached its seventeenth volume, is now issued as a regular fullsized

Calcutta daily journal, and in paper, print and general appearance holds its own with any of its local English contemporaries. It is supplied with Reuter's telegrams, and after the manner of French journals, the names of the two editors are printed under the title. As in France, too, there is a Sunday issue. Altogether it has taken a sudden lead among native journals."

"Mr Sadasiv Pandoorung Kalkar, the manager of the Morarjee Goculdas Mills, has nothing in common with Mr. Samuel Weller, senior, for on Monday evening he has bold enough to marry a widow. Few changes in India are so needful to social progress, as the abolition of the social laws that makes widowhood perpetual, and an almost direct road to vice. Suttee was cruel enough in its way, but the degradation to which widows who are often mere infants, are subjected in the family and by native society, is a lifelong torture. In Calcutta the feeling in favour of widow marriages is steadily gaining ground. In Bombay, the feeling may exist, but the practice is wanting, and Mr. Sadasiv Pandoorung Kalkar, by his example, has done more towards Indian reform than a whole platform of ambitious orators."

—*Bombay Gazette*: "Very remarkable efforts have been made to save Britto from the fate which the law assigns to murderers. Large sums of money were forthcoming for his defence though personally he was a poor man. We are assured that each of the three medical witnesses who gave evidence that he was insane received the extraordinarily large fee of Rs. 500. Great influence has also been brought to bear in various quarters to get the sentence commuted, and this evidently not because any one cared about the man himself, but because his family is a large one with extensive connections in the place, and they felt themselves bound to make every exertion and spare no money in order that the clan might be saved from the disgrace of having one of their number hanged for muder."

—The *Daily News* :—Our Paris correspondent sends us an account of an event mournful in itself and in the associations it calls up—the suicide of the son of the late M. Prevost-Paradol. The youth appears to have killed himself with a revolver at the house of his tutor in Paris. Every one remembers the shock which was felt all through the civilized world when the news came that Prevost-Paradol, the brilliant writer and rising statesman, had committed suicide in Washington.

Monday, January 14.

—*Bombay Gazette*: "On Saturday last, about noon, the conductor of tramway car No. 50, named Shaik Hoosein bin Amroodeen, was proceding with his car on the Esplanade Road, abreast of the Boree Bunder railway station, when one of his shoes happened to slip off his feet on to the road between the up and down line of rails. He jumped off the car to pick it up, and as he was about to take it from the ground, another car came from the opposite direction and struck him on the head, completely shattering the skull, and causing instantaneous death."

—Mr. Whitley Stokes' elaborate Master and Servants Bill is shelved, or postponed.

—The *Madras Times* questions, if the direct death results of the Famine in Madras Presidency—leaving out of consideration Mysore—will be less than one million and a half.

Tuesday, January 15.

—The annexation of Sind to the Punjaub will take place, it is said, on the 1st of April next.

—The Kurrachee Chamber of Commerce strongly object to the proposed abandonment of the Overland post between Kurrachee and Bombay.

—Sir Richard Temple is in Calcutta. What Johnson said of Shakspeare may almost be said of Sir Richard: "Panting time toils after him in vain."

—*Bombay Gazette*: "We hear that there has been a very serious outbreak of fever among the gang of convicts, about 1,200 strong, now working on the Neera canal. There have been 70 deaths among them during the last fortnight, and it will probably be found necessary to break up the gang and send the men away."

—The *Bombay Catholic Examiner* thus compliments the *Bombay Gazette*; "We have read the paper for years, but never till to-day did we find the Editor making mention of the "conscience;" that word had no place in his dictionary, we thought. In favour, however, of Italian statesmen, he makes bold to say that "they have worked a constitutional Government in an intelligent and conscientious spirit." Thanks to the Lord, the death of poor Victor Emmanuel has at least shown that our contemporary has a notion of the meaning of the word conscientious; robbers, perjurers, blasphemers and wholesale murderers, they are according to him, conscientious men."

The *Bombay Gazette*, in reply: "It appears that the *Bombay Catholic Examiner*, a newspaper edited by a well-known Jesuit priest of Bombay, is naturally indignant with us for having dared to assert that the statesmen of free Italy have known how to do their duty as ministers of a Constitutional Monarchy in a conscientious spirit. Conscience, exclaims the revered editor, what have heretics and despoilers of the Church to do with conscience? Well, nothing perhaps with the only kind of conscience with which he is familiar. In the dictionary of the Jesuits we believe that conscience is defined as an article of merchandize by trading in which priests grow rich and powerful. The conscience we spoke of is quite a different thing. We call a man conscientious when his conduct is guided not by superstition but by a sense of duty which makes him incapable of intrigue, treachery, or self-seeking; and, according to our view of the matter, a good citizen and patriot may be a conscientious man, even if he has never bought an orthodox conscience from a priest."

—On Sunday Coroner's inquests were held on the bodies of two men who in a drunken state had fallen out of windows (in different parts of Bombay) and been killed.—Yesterday one was held on the body of a tight-rope dancer killed by the giving way of the rope.

—In the *Congregationalist* the venerable and devout Rev. Samuel Cutler, late a presbyter of the Protestant Episcopal Church of Massachusetts, prints a letter to Bishop Paddock, of this diocese, resigning his office. The letter is written in a very excellent spirit, calm, clear, indisputably conscientious, and with definite reasons for his course. This devoted clergyman has been a hearty participator in the movements of the Low Church party in the body with which he was connected, and has exerted all his influence to secure certain modifications in the Prayer-Book. He has always found it impossible heartily to accept the common interpretation of certain of the doctrines of the Church, particularly the regular and tactual apostolical succession, the consequent invalidity of the ministry of other Churches, the priesthood of the ministry, regeneration by baptism, and, in general, the growing ecclesiasticism of the Episcopal Church. He has not retired before, because he has hoped to see such a growth in the number and influence of the low Church party as to secure the desired changes. But at the last convention it seemed to him that the whole evangelical movement in the Church had collapsed; the party of reform had well-night yielded the question, given over the struggle, and submitted to the requisitions of the high Church portion of the communion. He therefore sadly, but affectionately, bids farewell to the Protestant Episcopal Church, and turns his face to the great Bishop of the Church universal for direction in time to come."

Wednesday, January 16.

—Famine fever is not unknown in China. The *Celestial Empire* states that two European missionaries, who were distributing relief to the famine stricken people in Northern China, are suffering from it.

—*Friend of India*: "Professor Tyndall has been lecturing, we notice, at the London Institution, on the subject of the genesis of certain microscopic organisms, illustrated by experiments which he has made during the last two years, to establish the truth with regard to the doctrine of spontaneous generation. The conclusions, which he held to be demonstrated, were emphatically against that doctrine, and in support of the proposition that bacterial organisms were derived from germs. The reader will understand that the attention of the scientific world is fastened upon this question, from its vital bearing upon the question of a Creation. Is there anything in the universe, besides what are called the forces of nature? At present the scientist is forced to answer;—Yes: the forces of nature cannot produce—life. Life is something super-added to matter. Now the Scriptures have ever told the world, what science is now telling us, that *life* is something entirely distinct from matter. The Scripture statement is that life is produced by the direct intervention of a personal God, and the men who would over-throw Revelation, labour passionately to prove that life arises spontaneously from matter, under certain given conditions, that are produced by forces inherent in itself. At present, everything goes to prove the truth of the doctrine that claims to be a revelation from God to man. Let it be once clearly admitted that *life* is an act of creation, and the presumption becomes very strong that the whole material world is so also."

Thursday, January 17.

—The Akhoond of Swat died on the 12th. The *Times of India* says: "It is possible that the failure of his attempt to get up a *Jahad* against the English may have affected his health. He was notoriously hostile to the Government, but he never succeeded in doing much harm. There are two claimants to the throne. One of them is Mian Gul, the Akhoond's son, and the other is Sher Dil Khan, Chief of the Ranazai, one of the most powerful of the Swat clans. The latter tried to enforce his claim a short time since, but was driven out of the country by Mian Gul. The Akhoond's death will doubtless be the signal for a renewal of the struggle, and it is just possible that it may lead to a general row all along the frontier, as all the tribes acknowledged the Akhoond's authority to some extent, and they will side with or against his son. The late Akhoond, however, declined to have anything to do with Jowakis. He cursed them as Kaffirs and refused to help them against the English."

—Same: "Among the expeditions recently organized for the exploration of Africa was one sent forth by Italy. This expedition was proceeding into the interior from the eastern coast to the north of Zanzibar. In passing through the territory of the King of Shoa, it had to fight a battle, the result of which was disastrous. The forces of the King were, it would appear, under the command of a Frenchman, who was himself killed in the encounter. But the Italians were defeated, and have had to return to the coast. They are now on their way back to Europe. The first part of the Belgian expedition sent out by the International Society for the Exploration of Africa, has arrived at Zanzibar via the Cape. It will soon begin its journey to the interior, and it is to be hoped it will find no King of Shoa on its road."

—In the same is mention of disturbances in Saket, a state under the protection of the Punjaub Government.

—Mr. John Jardine, of the Bombay Civil Service, has been appointed to succeed Mr. Sandford as Judicial Commissioner of British Burmah.

—It is stated that Reuter alone now pays 70 per cent. more than the entire cost of all telegraphic messages supplied to the English press fifteen years ago. The great daily journals, provincial as well as metropolitan, spend twenty times more than formerly on this department, and find their profit in increased circulation and more numerous advertisements.

—From Monday next the members of the Mill-owners' Association will work their respective mills from 7 a.m. till 5 p.m., with the usual stoppages for rest, and for four days in the month the mills shall be entirely closed.

—*Bombay Gazette*: "Baker Pasha commands a division under Suleiman, and it will be an awkward matter if any of the British officers wko have joined him are taken prisoners. Her Majesty has issued a stringent declaratiou of neutrality, and she will not like to have some British uniforms sent her by the Czar, and to be asked if she can tell whether these are her servants' coats or no."

A correspondent of the above paper was railing at us not long since for saying that there were any British officers in the Turkish army.

—In a Lecture on "Hindoo Society" by Baboo Pratap Ch. Moozumdar, he appealed to all men, particularly the members of the National Indian Association, who had the improvement of Hindu society at heart, to trample out the vice of unchastity. Allusion was also made to the vice of mendacity, which is said to exist in certain communities of this country; and he wished strict principles of truth to be rigidly enforced upon his countrymen. Another vice for which the people of this country were denounced was selfishness; and there was, the Babu thought, much force in that denunciation, for disinterestedness was a virtue which the people of this country greatly lacked. He was aware of some acts of charity and benevolence, which were truly noble and did honour to the country; but generally charity did not spring among them from a willing heart or a sincere desire to do good unto others, but had for its motive to obtain reputation and a name. This principle of self-seeking must be done away with, and genuine disinterestedness should be inculcated. The Babu concluded his discourse by saying that there was much apathy and indifference on the part of young men to religion; and this indifference was growing to be a dangerous and alarming sign of the times everywhere, and that this indifference ought to be removed.

—*Bombay Gazette*: "We regret to hear that news has been received in Bombay of the death, yesterday, by his own hand, of Mr. F. C. Blodwell, agent for Messrs. Whittle, Anderson and Co, at Dhollera."

—*Overland Mail*, Dec. 28: "The gigantic whale captured in February last in the Gulf of Taranto, Italy has been subjected to a critical examination by Professor Capellini, who, in a report lately published, states it as his opinion that the whale is of a species hitherto unknown to science, and he has named it *balæna tarretina*, in allusion to the locality of its capture.

On Dec. 20 the boiler of Greenfield's large confectionery works in Barclay Street, New York, exploded with terrific force, tearing up the street under the level of which it was placed, and blowing out the entire front wall of a five-storey building.

The fire in three minutes extended to the roof, and other walls also soon fell. The fire continuing to spread, five neighbouring buildings were involved in the destruction. The loss is estimated at 400,000 dols. There were about 150 persons in the buildings, three-fourths of them being children. Over fifty were killed, twenty-nine wounded, and twenty-one are missing—these, it is believed, were buried under the ruins. When the disaster occurred Barclay Street was filled with people and waggons going to Hoboken Ferry, and several persons and a waggon were crushed by the fall of the front wall. The *New York Tribune* attributes the calamity to the boiler not being sound and the engineer being the worse for liquor.

The Rev. J. H. Titcomb, D. D., has been consecrated Bishop of Rangoon, and the Rev. T. V. French Bishop of Lahore.

Amongst the deaths recorded this week are:—Lady Enid Vaughan; Lady Hamilton; Col. Forbes Leslie; Major G. King, Governor of Malta Military Prison; Capt. E. D. Smith, 3rd Goorkhas; Commander J. Hay, R. N.; Commander G. Bishop, R. N.; Commander H. H. Magrath, R. N.; Archdeacon Clerke; Mr. T. Wright, M. A.; Mr. R. H. Galloway, late of Alexandria; Mr. H. A. Harrison, late Bombay C. S.; Mr. T. Blair, jun., Madras C. S. Ret.; and D. Butter, M D., Bengal Retired List.

—The Rev. Charles J. Price, missionary in Madagascar thus writes about the state of things is that island: "Whatever may be said of the central province of Imerina, it is perfectly undeniable that in this southern (Betsileo) province the churches of the London Missionary Society are under State patronage and control. It must be remembered, however, that though we may speak of these as our churches, we can not and do not claim the buildings as our own, nor have we any authority over the congregations. Our teaching is for the most part accepted, and our opinions upon all matters connected with our work are generally respected; but the Church alone, as a body, yet strongly influenced by the leading local members of the Government, who, as a rule, are the leading men in the Church, has any authority. The missionary is simply the teacher, the helper, the friend; the Church is nominally the governing body, but as the individuals composing it are all amenable to Malagasy law and the influence of their superiors, no serious changes or important business can well be transacted unless the Government concur. As a matter of fact, it is generally admitted that but for the countenance and assistance of the Government, we missionaries would scarcely have a tenth of the people, either as congregations in the churches or scholars in the schools, who are now designated adherents of the London Missionary Society. Having them, however, many have, first through compulsion, but afterwards, as they began to value knowledge for its own sake, by free will, become diligent students and intelligent men and women, a blessing to the Church and their country.

"In writing this letter it may be thought that my intention is to criticise the system of the London Missionary Society in Madagascar; but, on the contrary, I do not see how the missionaries can consistently with their duty to God and their fellow-men refuse to co-operate with the Government when by doing so they can do so much more good to the people than if they worked independently of the Government. The missionaries have not sought this connection with the Government; it has been, however much they strove against it, simply unavoidable. To stand aloof would have been to miss immense opportunities for usefulness, and I for one believe that the Government pressure would in many cases be much harder upon the Betsileo than it is did not the missionaries make use of their association with the Government to alleviate, in various ways, that pressure."

Friday January 18

—The Roman Catholic journals of Mexico are very violent against Diaz, the president because of his toleration of Protestantism.

—From the frontier it is reported that the enemy is retreating on Torsuppa.

—Deaths last week, 561.

—Telegrams from Canea in Crete state that a large number of Christian families on the 1st inst. attempted to enter Rettimo, that they were hindered by the Turkish population, who maltreated them and shut the gates of the town against them. The English Vice-Consul was pursued by the Turks sword in hand. The troops remained inactive. Happily no serious consequences resulted from the outrage. The English ironclad Rupert has arrived at Rettimo.

—Lord Shaftesbury and Canon Miller have withdrawn from the Chr. Knowledge Society, because of some of the Society's publications.

—Plevna after the capture; *Daily News* correspondent: The first room entered in one of these charnel-houses contained ninety odd Turks. Of these, 37 were dead, and many others on the point of death. Piteous groans came from between rigid lips, and painful cries for water, and some made feeble signs for food. One or two of the strongest raised themselves, and fixed their hideous sunken eyes with such a beseeching stare on those who had come to free them from the company of the dead, that it would have softened the hardest heart. The small room, dimly lighted by a high window with one pane of glass, was crowded with the forms of thirty or forty ragged, filthy, human beings. Many of these forms were motionless, and scarcely audible groans were heard from one or two who raised with difficulty their bony hands to their lips, to signify their need of food. There were faint whispers of "Some water!" "Some water!" piteous to hear. The dim light was concentrated on the half-naked body of an old man stretched across the entrance, whither he had dragged himself in the last hours of his agony in hope of succour, or at least of a breath of fresh air; for in the unventilated room the air was thick with putrid odours, which burst out when the door was opened, overpowering strong men, and causing them to turn sick and faint. The old man's hands were clutched in the rigour of painful death on his nude and meagre breast, and his head lay against the very crack of the door, so that it is opened only by rude force, Living and dead were lying together undistinguishable along the walls behind the door and under the window. This room is one of fifty where a similar spectacle is presented. The pavement of the mosques is covered with crouching forms, some moving at intervals, others motionless and silent. Here and there the faces of the dead come out in ghastly relief, with a fixed expression of great agony. Nothing can be done but to drag the dead from among the living, let in the light and air, and give water and nourishment in hope of saving some of those who remain alive.

—*Bombay Gazette*: "We understand that Mr. Hart has been appointed First Judge of the Bombay Small Cause Court."

—Vienna, December 27.—Despatches from Athens announce that several Christian districts in Thessaly have declared their independence, and that the Turkish authorities had offered no resistance. A large number of volunteers have left for Athens during the last few days to join the insurgent Cretans, and to inaugurate a Provisional Government there. The excitement increases daily everywhere,

—Bucharest, Dec. 27, 10-30 P. M,—Three thousand six hundred Turkish prisoners arrived there this afternoon, under the charge of the 5th and 6th Dorobantz Regiments. I have just seen about fifteen hundred of the prisoners comfortably housed in one of the largest barracks in the outskirts of Bucharest, and I can personally testify to the extreme care which the Roumanians take of them. They are provided with tobacco and other similar luxuries, and the Roumanian troops who formed their escort have been placed in outhouses, while the Turkish prisoners have been disposed of in the warm and comfortable rooms which the barracks contain.

Miscellany.

—*Zion's Herald*:

A negative faith, standing on the defensive to ward off something rather than to take something to itself, is, of necessity, weak. Greatness is positive, appropriative, all-absorbing. Unlike a culprit shivering at the approach of the sheriff, the soul of great faith assumes the offensive. It has something to utter; it has a body of positive truth to set forth. It comes to the world with a demand and urges upon it a duty in the name of God.

Negative people are mere figure-heads in society. Each, indeed, counts one and helps to fill up the vacant space of the universe, but he makes slight addition to the effective forces of the world. He is never a reformer or revolutionist; or the mover of any great social, financial or political enterprise. He has immense faith in things as they are, and unconquerable disbelief in the possibility of a change for the better. The impending up-heaval never fails to take him by surprise; but when arrived, it very quickly flattens him out and adjusts him to the condition of things.

A negative faith is the mere inertia of carnal nature driven to a corner under the poltings of the truth. While positive faith marches on boldly to the conquest of the world, this semblance is obliged to remain in its corner and to stand constantly on the defensive.

Along the whole line of Church history we find traces of a negative faith antagonizing the great verities held by orthodox believers; forever warring, but never coming to any considerable strength. In the end, positive faith carries the day, and what has merely stood over in opposition to the vital truths of the Gospel, has yielded to the general impulse and aided to swell the stream of general religious life.

Selections.

EXISTENCE OF GOD.

From a Lecture by Joseph Cook.

Some men hold, and I will say nothing against their reputation for scholarship, that the existence of God is an intuition, or that we know that he exists just as we know that every change must have a cause, or that a whole is greater than a part. I, as you are already aware, do not hold that the Divine existence is guaranteed to us by intuition. It is evident, but not self-evident. It is guaranteed to us by a single step of inference, from our deepest, surest, most ineradicable instincts. When I analyze these, I find the fact of God's existence as a Person, lying capsulate wrapped up in the sense of dependence and of obligation, which *are* intuitions. I am just as sure that I am a dependent being, as I am that two and two make four. I am just as sure that I owe obligation to what ought to be as I am that a whole is greater than a part.

The difference between right and wrong in our intentions, or motives—those two words meaning the same things in this connection—you will find to be not only evident, but self-evident. You will allow me, here and now, since I do not say the Divine existence is guaranteed to us by intuition, to affirm that the distinction between right and wrong is thus guaranteed. That there is a distinction between right and wrong, is beyond all controversy; just as it is beyond all controversy that the whole is greater than a part. One of these assertions is as self-evident as the other. When we perceive this distinction between intentions, we feel that we ought to obey a good motive, and disobey a bad. Thus our sense of obligation expressed by the word *ought* is guaranteed by intuition as well as by instinct. Intuition stands on one side of it, and instinct on the other. The feeling that we ought to obey the right motive is the instinct; the perception of the right motive is the intuition. Conscience perceives the distinction between right and wrong motives, and feels that the right ought to be followed, and that the wrong ought not to be. This intuition and organic instinct, the two highest authorities known to man, guarantee to us this sense of dependence and this sense of obligation. In the study of Conscience we stand between the two pillars on which all surety rests, and looking upward along the flutings of these two shafts of intuition and instinct—perception of the difference between right and wrong in motives, and feeling that the right ought to be followed and that the wrong ought not—we can throw an arch from the capital of one shaft to that of the other, and on its summit, the sense of dependence on the one side and the sense of obligation on the other, we place upon the keystone the lowermost corner of the house not built with hands, the belief in a personal God to whom we owe that obligation, and on whom we are thus dependent.

I do not in the slightest degree misrepresent the reasoning of Mr. Arnold, for the only objection he has to the argument from design is, that he has had no experience in world-building. David Hume also once made that assertion, but when he walked with Adam Ferguson on the hights of Edinburgh one night, he said: "Adam, there is a God." Stuart Mill admits that the argument from design proves the existence of a designer; but whether we can prove that the designer thus proved to exist is the only designer in the universe, is as some people think, yet left in doubt. Paley's argument is supposed to be overthrown. A watch implies a watchmaker, but how do we know that there was not a designer of the watchmaker, or that there is not a second God that designed the first God, and a third that designed the second, and so on? A design must have had a designer, and the designer a designer, and this designer a designer; for every design is to have a designer!

Do not suppose that I am here to dodge this difficulty, although occasionally it may be that some of our theological teachers have done so. I have heard that Lyman Beecher was once approached by his students with the question how they should answer skeptics who told them that the argument from design proved too much. "They say to us," the students told their teacher, "that there may be twenty Gods, for every design must have a designer, and every designer a designer, and so on." Now Lyman Beecher did not know how to answer that difficulty, or at least he did not give the scientific answer; but he was quick, and so he said to his students: "These men say there are twenty Gods?" "Yes." "Well, you tell them that if there is one God, it will go hard with them, and if there are twenty, it will go harder yet." [Applause and loud laughter.] But the answer to be made is this: That we cannot have a dependent existence without an independent or a self-existent being to depend upon. All existence, to put the argument in syllogistic form, is either dependent or independent. You are sure of that? Yes. Well if there is a dependent existence, there must be an independent, for there cannot be dependence without something to depend upon; and an infinite series of links receding forever is an effect without a cause. Your axiom that every change must have an adequate cause is denied by the theory of an infinite series. You carry up your chain, link after link, and there is nothing to hang the last link upon.

John Stuart Mill advised all who would prove the Divine Existence to adhere to the argument from design. Even Matthew Arnold says that all he can say against the argument from design is, that he has had no experience in world-building. "We know from experience that men make watches and bees make honey-combs. We do not know from experience that a Creator of all things makes ears and buds." What if Red Cloud and Chief Joseph had been brought to the Centenial, or to Washington? What if they had seen the majestic dome of our national Capitol, and all the marvels of the Centennial? Red Cloud would have said, if he had followed Matthew Arnold's philosophy: "I have had experience in building wigwams. I know the path from my house to the hut of Seven Thunders or Bear Paw. I know that every such path is made by some cause. I know that every wigwam must have been built by some man; but this railroad—I never had experience in building railroads—I do not know but that it was fished out of the sea. [Laughter.] This marble Capitol, these wonderful and strange things in the Centennial! I have never had any experience in making columbiads or spinning-jennies. I know that the flint which I sharpen for my arrow must be shaped by some man; but this columbiad, I do not know but that it grew. [Laughter.] This spinning jenny! I have had no experience in factories and weaving machines, and these marvels. I think this loom was *evolved*!"

PREPARATION FOR WORK.

An interesting meeting of the members of the North London Auxiliary of the Open-air Mission took place on Friday week at the Iona Rooms, Camden Town. The Rev. W. Ewart opened a discussion on "The Preparation of an Address," of which the following is a digest:—

It is assumed that the composer has, at least, a little time, a few books, and an earnest conviction that his mental faculties are given him to be used in this work. The method of preparation recommended is thus set forth in answer to six questions—

1. Am I ready? That is, is my brain clear, my heart warm, my conscience at peace, and my spirit in living, active intercourse with God? If I am not ready, I had better become so before teaching others.

2. On what subject shall I speak? Remember the time, place, circumstances, audience, of the contemplated address. To facilitate the choice of a suitable subject, keep lists of Biblical topics; *e.g.*, Scripture narratives, the names and titles of Jesus Christ, the promises, prayers of saints, distinctive doctrines of grace, etc., etc.

3. What does the select subject contain? This knowledge is acquired from the study of the words, the context, historical and geographical allusions, doctrines taught, allied doctrines, the aspects in which are presented the Divine nature and working, and human depravity and restoration. Here use Concordance, commentaries, sermons on the passage; also select similes and illustrations to light up the subject.

4. What object shall I have in view in this address? *Be definite.* Resolve as to the particular state of conviction, emotion, readiness for action in which you will endeavour to leave your audience; and keep the resolution clearly in mind till you say "Amen" at the close of the address. Do not run uncertainly; do not hit the air.

5. How shall I arrange my materials? Avoid a *descent*; commence at a low elevation, and rise throughout in dignity of thought, and in impressiveness of matter and manner. Avoid *sudden leaps*; carry the audience with you by steps suited in height to their capacity, attentiveness, etc. The two grand laws are *progression* and *gradation*.

6. How shall I deliver my address? With *suitable* tone and gesture. Let each paragraph be a distinct part of the whole, and have its own appropriate style; *e. g.*, of narrative, advice, exposition of doctrine, warning, consolation; entreaty, congratulation. Avoid monotony.—(*Word and Work.*

ITINERATION FAR AND NEAR AS AN EVANGELIZING AGENCY.

Delivered by Rev. J. Hudson Taylor at Shang-Hai before the Missionary Conference, May 12th, 1877.

Three passages of Scripture suggest to my mind the leading thoughts to which I would draw your attention, on the *necessity and value*, the *place* among the agencies, and the *mode* of Itineration. To these thoughts I would add a few remarks on the *agents for*, and *expenses of* Itineration. The Passages are as follows:—

"Jesus went through all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."
—Matt. ix. 35.

"Let us go into the next towns, that I may preach there also: for therefore came I forth."—Mark i. 38.

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

If the subject of my paper were localized missionary and pastoral work, I should be found second to none in my estimation of its importance and value.

It is not proposed, however, to discuss in this paper the *relative* merits of itinerant and localized missionary work; as well might we discuss the relative merits of land and water, of mountains and plains, of animals and vegetables, All exist, all are indispensable; the one does not supersede the other, but supplements it, and is its necessary complement. The questions before us therefore are—

I. What is the necessity for, and the actual value of, itinerant missionary work?

II. What is its place amongst the various agencies for spreading the Gospel in populous and extensive countries?

III. The missionary journeys: (1) how may they best be carried on? by going over a large tract of country? or by more thoroughly and repeatedly visiting through a small area? in other words, far or near? and (2) what should be attempted on such journeys?

IV. By whom may itinerant work be most profitably prosecuted? and may the expenses be kept within moderate limits, and moneys be safely remitted to the interior or conveyed from place to place?

I. *What is the necessity for, and the actual value of, itinerant missionary work?*

That it is both necessary and of great value might well be assumed from the prominence given to it by our Lord Himself, and also by the Apostles. How else, indeed, *could* the few disciples hope to fulfil their Lord's command, and go into all the world to preach the Gospel to every creature? Only by spending a very short time in many places, could they within the compass of a lifetime reach the vast and needy regions in which they were to plant the Gospel. It might well have been asked then, Would such visits accomplish anything of permanent value, when the work extended beyond the limits of Palestine to the heathen world where the darkness around was so great, and the difficulties to be overcome were so stupendous? But history now proves that the work thus attempted was actually accomplished, and quickly accomplished; and we do well to inquire, *Is there* any *reason to assume that similar work now done in China would be attended with results less valuable and encouraging?* My own firm belief is that as great effects would be now seen in China from similar labours as were seen 1,800 years ago in Asia Minor and in Europe; and that our difficulty lies, and lies only, in the obstacles which exist to our doing similar work.

The gospel we have to preach is the same as that proclaimed by the Apostles of old. It is said in the Word to be "*seed*," "incorruptible," *i. e.* imperishable "seed." Scatter it where you will, it will not *die*. It may lie dormant, and lie long, like the wheat found in the Egyptian sarcophagus: but die it cannot: it liveth and abideth for ever. But what *is* this seed? It is not the printed Scriptures, or any portions of them, valuable as these are to *believers*, to whom *alone* I believe they were given by God. It is not Christian books and tracts, useful as they are in their place, and much more adapted as they undoubtedly are to benefit the *heathen*. This seed is the *preached* gospel—the proclaimed good news of *something* which the heathen *as they are* can appreciate—the personal testimony of living witnesses to the Lord Jesus Christ as an almighty and immediate Deliverer from the *power* of sin, and also from its *eternal consequences*. Talk theory to the heathen, and they are generally unmoved: tell them *merely* of blessings in store for the future, and they are often too sceptical or too occupied with the pressure of present necessities to heed what you have to say. But, as I remarked yesterday, tell your audience that you have an infallible help for every opium smoker among them, for every drunkard, for every fornicator, for every gambler—that you proclaim a Saviour who has *never once failed* to save immediately *any* soul that really trusted in Him, both from the power of sin and from its eternal consequences, and you will soon see that that Gospel *is* good news to your hearers, can command attention, and will accomplish the mightiest changes of which the mind of man can conceive, or the heart of man can desire.

But *so* to preach Christ we must ourselves be filled with the Spirit, be abiding in Christ, be conscious of the fulness and greatness of His great salvation. The man who is consciously overcome by sin, who habitually succumbs to temptation, who is only half saved himself, *cannot* preach this gospel; and this, brethren, I confess with shame was the experience of half my life. But when conscious of the indwelling of an almighty Saviour, we *can* preach Christ, and are not afraid to speak good of His name.

I may not tarry to enumerate many instances of the effect of this kind of preaching in China, but I will refer to one. A few years ago this kind of personal testimony, given on a missionary journey by my friend Mr. Stevenson (then of Shao-hing, now in Bhamo), was blessed to the converson of a literary graduate of more than ordinary ability. This man went out and preached the truth in his own native district with undoubting faith and in the power of the Holy Ghost. No half-and-half gospel did he proclaim—an immediate, and perfect, and eternal salvation to the worst of sinners was his message. It happened that a notorious character was passing by—a man who was the terror of the neighbourhood—the head of the gamblers of the district. His house, or rather houses, were indeed a gambling hell—sin in all its forms was practised there. He made much money by his business, and none cared or dared to interfere with it. But *this* message reached his heart: he said, "If Jesus *can* do this for me He *shall*." There and then he accepted Him, and went home, closed his place, sent the bad characters away, and never another game of chance, I believe, was played there. The conversion of that one man has been a well understood testimony in the neighbourhood and for miles round, and many other needy ones have come, not in vain, to the same Fountain, and drank of its life-giving streams. O my brethren, we want more faith in Christ, and in His glorious Gospel: it is yet the power of God unto salvation to every one that believeth.

Time warns me to proceed, or I could mention case after case of persons brought to God during very short evangelistic tours—some now present with the Lord, others whose lives here prove His presence with them. Many of you I feel sure could give similar instances. Such cases establish beyond a doubt the actual value of itinerant missionary labour, and show it to be great.

II. *What is the place of itinerant work amongst the various agencies for spreading the gospel in populous and extensive countries?*

The correct reply to this question will, I conceive, go far to remove some misconceptions which have existed about such work, and to correct mistakes which have sometimes been made in its prosecution. Here, as in every other part of our work, the Word of God must be our guide, and the example of our Lord and of His Apostles, as recorded there, our examples; while history shows the success of their efforts. Itinerant work should be looked on (1) as a most important *preliminary* to localized work, (2) as principally valuable as a *preparatory* agency, not as being in any sense a final work, and (3) as necessary *so long* as there is any region without the stated preaching of the Gospel.

(1) It is a most important preliminary; for it tends to open the way for localized work. The missionary who has frequently itinerated through a district is looked on by many with kindly feelings. His occasional presence has removed many misconceptions: he has made many friends. His character and object are becoming understood, and though he

may not in *all* cases escape opposition, he will do so in *some*; and in others, the help he has secured will go far to carry him through it.

But in a far higher sense it is *important* I should almost say *essential*, or, if this be thought too strong a word, at least *economical*, of time, and lobour, and money, *to a high degree*. The history of almost all missions proves that five, ten, or twenty years of labour are required before any large ingatherings are made. The constitution of the human mind fully accounts for this. No matter how strong the evidence, how clear the statements of truth, the eye can only see what it is capable of seeing, the mind can only grasp that which it is capable of grasping. All education must be gradual—cramming may be sudden, not education. Do not we ourselves confess that we are slow scholars in the Divine life? Well, what is the state of the Chinese? They have—as a mass—lost the idea of one living personal God. Of His holy nature, Holy law, they know nothing; and knowing nothing, *can have* no *true* ideas of *sin*, or *of themselves* as *sinners*. This knowledge of God and of sin *must precede* true rspentance and earnest desire for salvation; and in minds not given to rapid thought, time, often much time, must be given for it to strike its roots deep into the inner man, before a Saviour is either desired or welcomed. Then the knowledge of a Saviour and the offer of salvation need to be understood, and mentally accepted, before men will seek by prayer for a personal interest in them, will grasp them by faith for their soul's salvation. The Jew knew God and His law, and yet the work of John the Baptist preceded that of the Saviour. He sent the twelve and the seventy before His face to every place whither He Himself would come. His own work was but an itinerant and preparatory one—no church was formed till after Pentecost. The presecuted Christians preceded the Apostles in Samaria. Of those collected from every part to Jerusalem at Pentecost many doubtless returned, and preceded the Apostles to the regions beyond. Now it is my firm belief that during the 10 or 20 pears which generally elapse between the first visitation of a province and the larger ingatherings, *widespread* itineration would not only loose no time, but would gain much time—that whole prefectures, or even provinces, might *in that time* hear, and be mentally digesting, the elementary truths of God's existence and personality; of His holiness, law, and judment, and of Christ and His salvation. Look on widespread itinerant work as independent and final, and it fails to meet our expectations. But as a preparatory work it succeeds—always has succeeded, and especially in China, and from the design of God, and the nature of things, it must ever succeed everywhere. I appeal to the experience of every misssionary who has worked first in a somewhat prepared and then subsequently in an unprepared field for confirmation.

The time allotted me forbids my dwelling more at length on the 2nd point, that the principal value of itinerant work lies in its *preparatory* character, and on the 3rd, that the need of this agency will *continue* so long as there is any region without the stated preaching of the Gospel. Some will be converted by the first promulgation of Christianity, others will be more gradually drawn into the fold; but many, many more will be prepared and preparing for the pastoral labours that *always should*, and in the providence of God *usually do*, follow the first itinerant efforts.

III. *The missionary journeys:* (1) *How may they best be carried on? By going quickly over a large tract of country? Or by more thoroughly and repeatedly visiting through a small area? In other words, far or near? And* (2) *what should be attempted on such journeys?*

(I) In answer to the first question—far or near—I would say—as to *different* regions, first near then far, "Ye shall receive power in the coming of the Holy Ghost upon you, and ye shall be witnesses unto ME, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." The natural and reasonable order exhibited in this passage needs no futher comment.

But as to *any particular region* (I mean unevangelized region), I believe we shall wisely *reverse the order* and itinerate first far, then near, for the reasons already given. Too long a stay in a Chinese city or town, on the occasion of the missionary's first visit, is not only unnecessary, it may be even prejudicial. Several short visits will accomplish more than one long one and may do it without the alarm and opposition of the literati, to which the latter might give rise. And, therefore, I believe that we may profitably visit all the cities and important towns of a province in circuits, frequently passing through but not staying long in more important centres, preaching and selling books, confining ourselves to the simplest truths of our holy faith, and not perplexing our hearers by the discussion of doctrines for which they are *as yet* unprepared. Suppose two men, A and B, thus to spend two years in itineration and colportage all over a province, and then to separate, each taking a new companion with him, and confining himself to half a province. These companions we will call C and D. After the third year A and C devide their half province, and each, again taking another companion, itinerantes more and more thoroughly over a quarter of a province; B and D have been working in the same way. Is it not reasonable to suppose that four years of such labour would prepare the way for the more localized effects of the resident missionary, and bring into the fold the firstlings of a flock needing and prepared for all the shepherd's care?

(2) *What should be attenpted on such missionary journeys?* On those which, for brevity, we may call "far," little can be done besides preaching and colportage. Let me repeat—preaching and colportage; not colpotage and preaching. I lef England for China, nearly twenty-four years ago, believing in colportage. A million Testaments—distribute them! Experience—that of older and wiser men, fully confirmed by my own—taught me that colportage and preaching were *both* needed. Farther experience has reversed in my mind the order, and now I would say—preaching and colportage. If you *must* leave either out, let it be the latter. If either you be abridged, let it be the latter and not the former. Of all Christian effort, the non-scriptural plan * of putting a whole Bible or Testament into the hands of an unconverted and uninstructed *heathen*, in an unconverted *language* (you will understand, me, my brethren), *without* printed note, or comment, or preface—*without* preached note and comment—*without* explanatory tract, and *without* the comment of Christian life, is the most unsuccessful, and is, so far as my experience goes, *sometimes* even *hurtful*. One of the most able and devoted native Christians I ever knew—a scholar—once said to me on this subject, "If you want to hinder a literary man from coming to Christ, put a whole New Testament into his hands.† It was a wonder that I was saved, for the first Christian book I ever had was a New Testament." And for myself, I may say that the people with whom I have had the greatest difficulty in gaining an attentive hearing, have been those who could produce a New Testament which they had tried to read with interest, but in vain. We are all greatly indebted to the British and Foreign, and American Bible Societies. I have special cause to be greatful to them for their help. But as they must look to missionaries for their information, and as their action will doubtless be greatly influenced by the judgment of this important conference, I hope that the sentiments of able and experienced brethren will, during this conference, be plainly uttered on this question, and that the hands of those societies which would circulate the Scriptures, with comment and tracts, may be greatly strengthened thereby.

But to revert. As the journeys become shorter, and the districts traversed smaller, the work done will naturally alter somewhat in character. Our preaching will become fuller, inquirers will occupy a larger proportion of our time; the dispensing of a few simple remedies, and in time of need perhaps, the distribution of food or clothing, will becomc part of our work. Then, in some instances, the planting of native agents, the ingathering of converts, and the organization of native churches may follow, even before many missionaries have settled in such province.

And here let me say a word in anticipation of my next point, female agency. *We cannot leave the millions of our sisters in China to perish*—we need not do so. Like Peter, I have travelled much with "a sister, a wife," and have been helped, and not hindered, is so doing. She has found as good opportunities of work among women as I have among men. A lady missionary, in travelling, can also do much for the sick of her own sex. And with prudence and care and *previous knowledge of the resources of a district* (a very important matter, in some cases), I have found no insuperable difficulty even in overland journeys. On this topic I may not further enlarge. I hope some of our honoured friends present with us will give us the benefit of their experience on this subject.

IV. Lastly. By whom may such itinerant work be most profitably prosecuted? And may the expenses of such work be kept within moderate limits, and moneys be safely remitted to the interior, or conveyed from place to place? I need not say that if there were able and experienced men in sufficient numbers to undertake such work all over China and its dependencies without robbing stations already opened, and neglecting churches already gathered, they would find ample scope for all their talents and attainments. *But we have no superabundance of such men.* Further, it would be only in very exceptional cases that such work could be undertaken by *married missionaries with families*. God has other work for them, mark, which they only can do, and plenty of it. As a rule, single young men must commence such work; and they should commence it as soon after their arrivel in the field as possible, before their health and strength are too much worn down. The physical strain of months and years spent in such labours is very great.

For this itinerant work China is wonderfully open. Members of our own mission have recently traversed considerable districts of Kan-suh, Shen-si, Shan-si, and Ho-nan; have been through Hu-nan and Kwei-chau, and have crossed part of Si-ch'uen. Some are now in Hu-nan, on their way to Kwang-si, and possibly our friends from Bhamo may have entered Yun-nan. Most of these provinces have been previously visited by experienced agents of other societies; hut I draw attention to the fact that young men of limited experience may safely attempt this kind of work, for which the proclamations posted in several provinces, in accordance with the Che-foo Convention, give increasing facilities. Moreover, China is not merely opened to a certain extent; it is opening, opening with great rapidity; and, long before we are ready for it, the whole land may be fully opened.

As to expense, this need not be very great. The sales of books may be made to go far towards the expenses of their carriage. Books will be bought by those who really value them at a near approach to their cost, and will be more valued if not too cheap. And if the evangelists *walk*, and slowly traverse the country, spending most of their time in preaching, and journeying but a few miles a day, their expenses will be small. Their comforts will be few, and their accommodation scanty, but they will not have to pay much for them.

As to money, the carriage of silver is both cumber-some and dangerous, but the admirable system of banking that prevails all over China greatly lessens the difficulty. Sums of 100 tls. and more can be remitted to any provincial capital in the empire by the ordinary banker's draft; and, what is still more important and valuable, ten tael notes (worth about £3), payable in any important city in the empire, may be procured, I am credibly informed, at a commission of only one per cent. If there prove to be no unforeseen drawback on their use, they will leave nothing to be desired in this way.

In conclusion. Let us ever bear in mind that the whole work is the *work of God* and not of man. Each agent performs but a small part, yet he is not isolated. If God the Holy Ghost regenerate a soul, HE will carry on His own work to completion in some way or other. The Master prepares one to take up what He calls another to lay down, and no soul is *saved* but by GOD. If He use one of His servants as Hig agent in planting, He who has begun the good work will use another, if not the same, in watering. Paul, the planter, may not be able himself to watch over all the fruits of his labours, but GOD will send Apollos to water. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—(*China's Millions.*)

* This protest, I would remark, is only against giving or selling *large* portions of Scripture, *without* suitable explanations, written or spoken, to the uninstructed.

† This good man was a deep student, and a constant expounder of the Word of God. He quoted 1 Cor. iii. 14 to establish his position.

"SOMEBODY LOVES ME."

THE POWER OF LOVE.

Two or three years ago, the superintendent of the Little Wanderers' Home, in——, received one morning a request from the judge that he would come up to the court-house. He complied directly, and found there a group of seven little girls, dirty, ragged, and forlorn beyond what even he was accustomed to see. The judge, pointing to them, utterly friendless and homeless, said—

"Mr. T——, can you take any of them?"

"Certainly, I can take them all," was the prompt reply.

"Ah! What in the world can you do with them?"

"I'll make women of them."

The judge singled out one, even worse in appearance than the rest, and asked again.

"I'll make a woman of her," Mr. T——replied, firmly and hopefully.

They were washed, and supplied with good suppers and beds. The next morning they went into the school-room with the children. Mary was the little girl whose chance for better things the judge

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on 28 February, 2020

thought small. During the forenoon the teacher said to Mr. T——in reference to her—

"I never saw a child like that. I have tried for an hour to get a smile, but failed."

Mr. T——said afterwards himself that her face was the saddest he had ever seen, sorrowful beyond expression; yet she was a very little girl, only five or six year old.

After school he called her into his office, and said pleasantly—

"Mary, I've lost my little pet. I used to have a little girl that would wait on me, and would sit on my knee, and I loved her much. A kind gentleman and lady have adopted her, and I would like for you to take her place, and be my pet now. Will you?"

A gleam of light fitted over the poor child's face as she began to understand him. He gave her a penny, and told her she might go to a shop and get some candy. While she was out he took two or three newspapers, tore them into pieces, and scattered them about the room. When she returned, in a few minutes, he said to her—

"Mary, will you clear up my office a little for me? Pick up those papers, and it look nice."

She went to work with a will. A little more of this sort of mangement—in fact, treating her as a kind father would—wrought the desired result. She went into the schoolroom after dinner with so changed a look and bearing, that the teacher was astonished. The chifd's face was absolutely radiant; and, half fearful of mental wandering, he went to her, and said—

"Mary, what is it? What makes you look so happy?"

"Oh, I have got some one to love me—somebody to love me!" the child answered earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so co'd and desolate, that she had lost childhood's beautiful faith and hope. She could not at first believe in the reality of kindness or joy for her. It was the certainty that some one loved her and desired her affection that lighted the child's soul, and gladdened her face.

Shall we, who have many to love, and who love us, refuse to be comforted, to see any value and use in life, any work for our hands to do, because one of our treasures may be removed from our sight, from our home and care, to a better?—(*Word and Work*).

TELEGRAPHIC NEWS.

London, January 11th: Mehemed Pasha has been appointed to represent the Porte in the negociations for an Armistice with the Grand Duke Nicholas, the Russian Commander-in-Chief who has asked the Government at Saint Petersburg to send him instructions in the matter.—Latest advices from the Seat of War in Bulgaria state that the Russians under General Radetsky, after most desperate fighting on both sides, on the 9th instant captured the whole of the Turkish army stationed in the Schipka Pass, consisting of forty-one battalions of Infantry and ten batteries of Artillery, The Russian forces have since occupied the towns of Schipka and Kezanlik at the Roumelian end of the pass.

12th: The Grand Duke Nicholas has replied to the Turkish Commander-in-Chief that negotiations for an armistice must be with him (the Grand Duke), and that a direct armistice is impossible without the basis of peace being agreed to.—The fortress of Nisch had been besieged by a picked corps of 12,000 Russians with a powerful siege train in addition to a Servian force, capitulated yesterday after several days' continuous fighting. The Servian troops now occupy the fortress.—The stronghold of Antivari, in the defence of which a Turkish ironclad squadron has been employed, has made an unconditional surrender to the Montenegrin force under the command of Prince Nicholas of Montenegro.—Latest advices concerning the movements of the Russians in Roumelia state that they have arrived before Yeni Saghra and Tartar Bazardchik.—Anticipating the speedy arrival of the Russians before Adrianople, the civilian population has evacuated the city.—The Turkish Ministry has resigned and a new Ministry has been formed, of which the undermentioned are the principal members:—Hamdi Pacha, Grand Vizier and President of the Council of Ministers—Sever Pacha, Minister of Foreign Affairs.—Safvet Pacha, Minister of Justice.—Said Effendi, Minister of the Interior.—Sadyk Pacha, Minister of Customs.—Kiani Pacha, Minister of Finance.—The headquarters of the Russian Army in Bulgaria have been transferred to Lovatz.—The Porte has asked Russia to state the basis of conditions upon which she would be willing to conclude peace, but as yet has received no answer.—Meanwhile hostilities continue.

13th: The whole of the British Mediterranean Squadron has been ordered to rendezvous in the Levant.—The Mohamedan population of Constantinople is much irritated at Lord Beaconsfield's policy.

14th: Latest advices from the seat of war in Armenia state that the Russians have succeeded in completely investing Erzeroum.—The Russians have occupied Ichtiman, situated at the head of Trajan's Gate in the Balkons.—The Grand Duke Nicholas is advancing, and will cross the Balkans to-morrow.—The Grand Duke Nicholas has notified to the Porte that he is ready to receive the Turkish delegate in connection with negotiations for an armistice, but that he is ignorant of the peace conditions Russia intends imposing.

Alexandria, 14th: The Indian transport Euphrates, outward bound to Bombay, having on board the 6th Dragoon Guards (Carabiniers) and six Batteries of Artillery, has been stopped at Port Said by telegraphic orders from the Admiralty. It is expected that another troopship, now passing the Canal, homeward bound, will also be stopped at Port Said.—The head-quarters of the Russian Army in Bulgaria have been transferred to Gabroa, situated at the head of the Schipka Pass.

Portsmouth, 14th: The Indian troopship Crocodile sailed hence to-day for Bombay.

London, 15th: Server Pacha (Minister for Foreign Affairs) and Namyk Pacha, invested with full powers, have started from Constantinople for Kezanlik to treat for an armistice with the Grand Duke Nicholas, the Russian Commander-in Chief.—Latest advices from the Seat of War in Bulgaria state that the Servian troops have occupied Kurshumli (from which place they were recently expelled) and Vramja (? Vrania) at the southern end of the River Morawa, and that they are advancing against Pristina.—The Servian column operating in the north of Bulgaria has joined the Roumanian force besieging Widdin.—Advices from the Cape by the mail which arrived to-day state that the prospects are more pacific regarding an outbreak in Kaffraria.—A letter has appeared from Lord Napier and Ettrick in which he defends the occupation of Quettah by the British, and considers that England has guaranteed the integrity of Affghanistan.—The Turks are now bombarding Eupatoria Jalta and Theodosia in the Crimea.

16th: Advices received from Constantinople state that a great battle had been fought on the 14th instant between Tatar Bazardchik and Philipopolis, and that the fighting was recommenced the following morning, when Suleiman Pasha's positions were closer on to Philipopolis than they were before the battle. The inhabitants of Philipopolis have been ordered to leave the town.—The Russians have arrived at Tchirpan, situated close to the line of railway running to Adrianople and south of Eski Saghra.—Lord Derby (Minister for Foreign Affairs) is unwell.—Meetings continue to be held in favour of the Government adhering to their policy of neutrality.—Mr. Fawcett (Member of Parliament for Hackney) yesterday made a speech, in which he attacked the frontier policy of the Government of India, and expressed his intention, on the opening of Parliament to move for a Parliamentary committee of enquiry into the subject.—The head-quarters of the Russian army have been transferred to Kezanlik.—OBITUARY.—General the Hon. Sir E. Cust, Bart; K. C. H., 16th Lancers.

17th: Parliament was opened to-day by Royal Commission. The speech from the Throne, which was read by the Lord High Chancellor, says,—My motive for the early assembly of Parliament is to acquaint you with the efforts made by Government to terminate the war now raging between Russia and Turkey, and to recive your advice and assistance.—Her Majesty then adverts to the proposal made by the Ottoman Porte for the mediation of the Powers, and the subsequent separate appeal made to the British Government, which immediately agreed to enquire of his Imperial Majesty the Czar if he was prepared to entertain proposals, for peace. His Imperial Majesty in reply expressed his earnest desire for peace, and communications were exchanged between Russia and Turkey through the good offices of England which Her Majesty trusts will lead to pacific solution. Hitherto neither of the belligerents have infringed the conditions of British neutrality, and Her Majesty believes that both desire to respect them as far as possible. While these conditions are not infringed the neutral attitude of England will remain unchanged, but if hostilities are prolonged some unexpected occurrence may oblige the Government to adopt measures of precaution which would require adequate preparation and Her Majesty trusts to the liberality of her Parliament to supply the means. Her Majesty then says that her relations with Foreign Powers are friendly, and alludes to the strenuous and successful exertions of the Local Governments in India for the relief of the famine, and refers to the liberal aid afforded by her people at Home and in the Colonies towards the mitigation of the sufferings of the famine-stricken. An enquiry is to be directed in order to diminish the chances of future danger from a like calamity.—In conclusion Her Majesty hopes that the present difficulty with Caffres at the Cape may be settled peaceably.—The Bills to be presented to Parliament during the session are of local interest only.—Austria and England have informed Turkey and Russia that while admitting the conclusion of an armistice they will not recognise a separate peace contrary to the Treaty of Paris of 1856 without their assent thereto.—Greece is arming, and an outbreak in Thessaly and Epirus is imminent.

A man that loves his own fireside, and can govern his house without falling by the ears with his neighbours, or engaging in suits at law, is as free as a Duke of Venice.—MONTAIGNE.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet*, 14th:

For Southampton.—Lieut A P Thornton, Mr and Mrs Stevenson and three infants, Mr Peter, Major Collingo RE, Capt Brobrick, Mr Moore, Mr Hurdle, Mrs Walsh, Mrs and two Misses Stonar and three children, Mr John MacGibbon, Mr Lindsley, Mr Chas Fewing and Mr N D Fracis.

For Brindisi.—Col O T Burne, CSI, Mr J N Davidson, Mr Edson Mr Gerrard, Monsr Pierre, Capt J R Gibbs, Mrs Harrington and Mr H Gumpertz.

For Venice.—Mr C M Dawson, M H Binns, Mr and Mrs Harwood and child, Mrs Bramhall, and Mr H Alden.

For Suez.—Mr and Mrs Drummond, Lieut Gill RE, and B Smith.

For Gibraltar.—Capt W J Heaviside.

For Aden.—Lieut M A Cuttfield, RN, and Mr LaBackelder.

PASSENGERS ARRIVED.

Per Str. *Trinacria*, 11th, from Glasgow:

Major Moriarity, Mr J Duvall, Dr McKellows, Lt Smith, Miss Mercer, Mr Hooper, Capt Colly, Mr and Mrs Pallin, and Mr J Bunton.

Per P. and O. Str. *Bokhara*, 17th:

From Southampton.—Mr N A Gartin, Mr and Mrs J G H Collister, Mr and Mrs Bailey and infant, Major and Mrs H Scott, Miss McKee, Mr and Mrs W Macauley and infant, Mr Mark Boyce, Mrs Boyce, two children and infant, Mr R Bottler, Mr J A Anderson, Lieut A Howle, Mrs G A Warwick and child, and Mr M W Anderson.

From Venice.—Mr R S Moncrieff, Mr G C Gill, Mr and Mrs Davidson, Mr A Bates, and Mr S B Bates.

For Brindisi.—Dr A H Sweeny, Mr A H McDonnell, Mr McMoran, Col L C Barton, Mr E B Eastwick, C B, Mr C B Moore, Mr J C Drayton, Mr A C Talbot, and Mr T Macpherson.

From Suez.—Mr Allen Campbell, and Mr D Brough.

Domestic Occurrences.

MARRIAGES.

BAILEY—MERCER—January 11th, at the Cathedral Bombay Thomas Bailey, Esq, to Gertrude Fanny, daughter of Major A. H. H. Mercer, 99th Foot (retired), and grand-daughter of Major Robert Ord, K. H., R. H. A

ROW—MILES.—January 18th, 1878 at the Methodist Episcopal Church, Falkland Road, by Rev. Geo. Bowen, Rev. I. F. Row to Miss Emily Miles.

DEATHS.

SHARPIN—On Christmas Eve at Seccles, Suffolk, of diphtheria, Frederick Arthur Lloyd, eldest son of the Rev. F. L Sharpin, Garrison Chaplain, Bombay, aged 7 years.

MARK—January 3rd, near Belgaum, A. W. P. Mark, Assistant Superintendent, Revenue Survey, S. M. C, aged 25 years.

HUNTER—January 10th, at Hendon, London, W., William Forsyth Hunter, late of Bombay, aged 66 years

O'NEIL—January 14th, James O'Neil, G. I. P. R Co.'s Stores Department, aged 44.

FAIRBANK—January 15th, at Ahmednuggur, Mary, the wife of Rev. S B. Fairbank, and daughter of the late Rev. H. Ballantine, American Mission.

"BOMBAY GUARDIAN."

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